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WILLIAM WATSON GOODWIN.

(Read January 3, 1913.)

William Watson Goodwin, a member of the American Philosophical Society since 1895, was born May 9, 1831, at Concord, Mass., and died June 15, 1912, at Cambridge. For fifty-six years he stood in some official connection with Harvard College. A graduate of the class of 1851, he was tutor in Greek and Latin from 1856 to 1857, tutor in Greek from 1857 to 1860, from 1860 to 1901 Eliot professor of Greek literature, from 1901 to 1912 professor emeritus, and from 1903 to 1909 overseer of the university. Even after his resignation of the Eliot professorship in 1901, his zeal did not permit him to remain inactive, and for seven years his colleagues gladly accepted his offer to continue his course on Plato and Aristotle.

In the history of education in America few men have exceeded Goodwin's period of service; and few have conferred greater distinction on American scholarship. His life is no exception to the rule that the annals of a scholar's career are short and simple. His many years were spent in unremitting and unobtrusive labor for the welfare of Harvard in a period fruitful in far-reaching changes, a period that witnessed at one end the decline of the old type of American college, and at the other the growth of the American university. He was clear-sighted in his judgment and temperate in his reasoning alike when he advocated, or when he opposed, the policies that shaped the conduct of Harvard University to its present estate.

But it is as an Hellenist that his name will live, for directly and indirectly as an interpreter of the literature and language of ancient Greece, he had a large influence on the temper and conscience of classical scholarship in the United States.

In the middle of the last century our native classical scholarship had scarcely awakened to the possibility of the independence born of original research. A leisurely interest in the classics as the humanities, a somewhat torpid belief in their efficiency as a discipline for all

mental dispositions, which was tempered but rarely by incursions into the larger meanings of Hellenic literature, sufficed with but rare exceptions for the generation under which Goodwin grew to manhood. In the year when, at the age of twenty-nine, he succeeded Felton in the Eliot professorship, Goodwin gave evidence with a certain brilliant audacity that he severed himself from the past. The year 1860 may well be taken as the mark of the appearance of a new spirit in our classical scholarship. In that year Hadley at Yale published his "Greek Grammar" based on the work of Georg Curtius; at Harvard, Goodwin brought out the book with which his name will be longest associated—the "Syntax of the Moods and Tenses of the Greek Verb."

I cannot discover that Goodwin had occupied himself especially with the problems of systematic Greek grammar in any of its aspects during his residence at the universities of Göttingen, Bonn, and Berlin; but the "Moods and Tenses" is itself a witness to the quickening spirit exercised by European masters upon the American philologists who, about the middle of the last century, began to cross the ocean in search of the inspiration they could not find at home. Yet the work, alike in its first form and when rewritten and greatly enlarged thirty years afterwards, owes relatively little to European research for its essential distinction. Not that Goodwin was not indebted, as he himself gladly acknowledged, to the labors of the great Danish scholar Madvig, or that some of his positions had not already been occupied by German syntacticians. But at the very outset of his career he had learned to think for himself—"Librum aperi, ut discas quid alii cogitaverint; librum claude, ut ipse cogites." It was due to his native and trained sense and knowledge of language as the instrument of the most delicate and refined expression that he was enabled to safeguard the subject of the modal and temporal relations of the Greek verb from the twofold danger that menaced it at the time. On the one hand, metaphysical subtlety exercised a malign influence in disturbing a clear understanding of the facts and their interpretation; on the other hand, comparative grammar, a science at that time in its infancy, by the very width of its horizon and the insecurity of its basis, threatened to carry back to the primi-

tive home of the Aryans many of the problems that pertained in the first instance to the history of the Greek language on Greek soil.

It was Goodwin's clarity of judgment—with characteristic modesty he called it "common sense"—that saw the truth when the Germans had generally failed to release themselves from the intricacies of philosophical abstractions; and with equal sagacity and discernment he refused to trust himself upon the shifting sands of comparative syntax. The metaphysical syntax that held sway when Goodwin began his career is a thing of the past; but historical syntax, both in the wider area of the Indo-European languages and on Greek territory, has immeasurably increased its influence as it has steadily built upon securer foundations.

The wonder is that after thirty years the large increments of science should have found themselves easily at home and should have worked no disturbance to the principles laid down in a book, of which its author, in his revision of 1890, said that it had appeared "in the enthusiasm of youth as an ephemeral production." The truth is that the "Moods and Tenses" of 1890 is at bottom the "Moods and Tenses" of 1860; for, though there was much to add to a work designed to fill a larger compass, there was astonishingly little to curtail, to modify in important particulars, or to reject outright. I know of no book of like complexion which possesses the quality of prescience in equal degree. The "Moods and Tenses" displays the working of an independent and resourceful thinker, who with steadied purpose aimed at presenting the essential facts, freed from the entanglements of specious and shifting theories. To its judicious presentation of these facts, to its lucidity and precision of statement, perhaps even to its very refusal to enter at all points and at all hazards upon the treacherous ground of absolute definition, the book owes its fame as a standard work, still indispensable, despite the subsequent mass of treatises, both large and small, that traverse the whole or some part of the same field. And it has had a wider and more salutary influence than any American or English book in its province for more than half a century.

Apart from its virtues of lucidity and orderliness, there are certain special features of the "Moods and Tenses" that have com-

manded most attention: the distinction between the time of an action and the character of an action, the distinction between absolute and relative time, the division of conditional sentences (and in particular the treatment of *shall* and *will* and *should* and *would* conditions, which Goodwin discussed at some length in the *Transactions of the American Philological Association*, Vol. 7 (1876), and in the *Journal of Philology*, Vol. 8 (1879)), the relation of the optative to the subjunctive and other moods, and the origin of the construction of *οὐ μή* with the subjunctive and the future indicative.

The author of the "Moods and Tenses," the *doctor irrefragabilis* of Greek syntax, would have been the last to claim that he had, with Browning's grammarian, settled all of the "ᾄτι's business." He had not been, like Tom Steady in "The Idler," "a vehement assertor of uncontroverted truths; and by keeping himself out of the reach of contradiction, had acquired all the confidence which the consciousness of irresistible abilities could have given." There is much in Greek syntax that is debatable territory; but whenever Goodwin entered that territory—though he was not a statistician, as the earlier great scholars were not—his prevailing soundness of judgment and his range of illustration afford the controversialist only rarely the luxury of holding a different opinion.

Goodwin's "Greek Grammar" appeared ten years after the "Moods and Tenses," and inherited as by right the distinction and the distinctive features of the earlier work. The "Moods and Tenses" appealed to the advanced student and the teacher; the "Grammar" brought before the neophyte the facts of the language in exact and clear form; and showed that its author possessed the rare (and often underestimated) faculty of making a good elementary book. Only he who has himself labored to improve on Goodwin can adequately realize the clarity and compactness of his statements that never err through undue emphasis either on logical or on æsthetic relations.

The very excellence and success of Goodwin's work in the department of grammar made the wider public, and to a certain degree even the Hellenists of this country, ignorant of the scope and the distinction of his work in other fields. It is an altogether erroneous notion that Goodwin was purely a grammarian, honorable as

that title has been made by many illustrious scholars. The range of his sympathies with Greek literature was indicated early in his career. The Greek grammar appeared in 1870; in the same year was published Goodwin's revision, in five volumes, of the translation of Plutarch's "Morals" made by various hands in the seventeenth century. Innumerable errors and infelicities of the old translation were cleared away by Goodwin, whose work was termed a "vindication" of Plutarch by Emerson, who contributed an Introduction to the revision. English readers who would acquaint themselves with the deep and broad humanity of the sage of Chæronea, in whom the intellect was illuminated by the force of morals, will long continue to use the translation of the Cambridge scholar.

With Greek philosophy Goodwin never claimed the intimate acquaintance of the professional philosopher. The temper of his mind was not metaphysical. Yet he had a large knowledge of the great ethical books of Greek literature, and years of close study made him a wise and judicious interpreter of the "Republic" of Plato and of Aristotle's "Ethics." To the investigation of the history, antiquities, and law of ancient Greece he brought a mind keenly observant of the similarities and differences between ancient and modern times. It is in the interpretation of the masterpiece of Greek oratory that the scholar must be able to draw, in well-nigh equal measure, upon a sound knowledge of ancient history and ancient law. Goodwin's mastery of this double field appears in his editions of Demosthenes' "On the Crown" (1901) and "Against Midias" (1906). He wrote also on "The Relation of the *πρόεδροι* to the *πρωταῖς* in the Athenian Senate" (*Transactions of the American Philological Association*, Vol. 16, 1885), and on "The Value of the Attic Talent in Modern Money" (*o. c.* Vol. 16).

It is to be regretted that Goodwin would not allow himself to be persuaded to give to the world an edition of Æschylus, to the interpretation of whose text he devoted years of profound study. He edited the text and prepared a translation of the "Agamemnon," to be used in connection with the public presentation of that play by the Department of Classics at Harvard in 1906. Of his critical method we have a luminous example in the paper entitled "On the

Text and Interpretation of certain passages in the *Agamemnon* of Æschylus" (*Transactions Amer. Philol. Assoc.*, Vol. 8, 1877). In confronting the great difficulties of the text of Æschylus, Goodwin was invariably hostile to the sciolist who complacently substitutes his emendations for the words of the poet. "Est quaedam etiam nesciendi ars et scientia"—an admonition applied far more rigorously by the American scholar than by its German author.

In common with many men of his position Goodwin turned at times to editorial work of a humbler character. He reëdited Felton's editions of Isocrates' "Panegyricus" (1863) and the "Birds" (1868) and "Clouds" (1870) of Aristophanes. One of the most excellent books of its kind is the "Greek Reader" (1877, and in many later editions), while his edition of the "Anabasis" (1885 ff.), prepared in conjunction with one of his colleagues, Professor J. W. White, is a model for its exact attention to grammatical details.

It was Goodwin's good fortune to visit Greece as a young man when fresh from his studies in Germany; and it was he who was the first director of the American School of Classical Studies at Athens (1882-83), an appropriate honor for the foremost Greek scholar of his time who was also one of the founders of the American Institute of Archæology. To his acquaintance with the land of Greece, reinforcing his knowledge of Greek literature and history, we owe the admirable paper on "The Battle of Salamis," first published in 1885 and in another form in 1906. Goodwin's careful sifting of the evidence determined the several localities in question and convincingly described the dispositions and movements of the Greek and barbarian forces in connection with that memorable contest. His interest in the land of Greece was fittingly signalized by his being named a knight of the Greek Order of the Redeemer.

Such are the landmarks in the career of a scholar whose life was spent in quiet devotion to high things, a life that made no parade and sought none of the noisy ways of fame. Yet to few Americans of our time has been given an ampler measure of the tribute of recognition that great powers have been used effectively and serviceably. Goodwin's mastery of Greek syntax enfranchised in Great Britain the Hellenic scholarship of the United States. The "Moods

and Tenses" became there, as at home, a standard treatise; the *Journal of Philology* and Liddell and Scott's Greek Lexicon contain evidences of his exact learning. He received the degree of LL.D. from Cambridge in 1883, from Edinburgh in 1890, and the degree of D.C.L. from Oxford also in 1890. In 1905 Göttingen renewed *honoris causa* the degree of Ph.D. which he had received at that University in 1855. At home he received honorary degrees from Amherst, Chicago, Columbia, Yale, and Harvard. He enjoyed the rare distinction of being twice president of the American Philological Association (1871 and 1884); he was vice-president of the Egypt Exploration Fund; for many years he was closely identified with the work of the Archæological Institute of America; and he held the office of president of the American Academy of Arts and Sciences in 1903. He was an honorary member of the Hellenic Society of London, of the Philological Society of Cambridge, England, of the Hellenic Society of Constantinople, of the Archæological Society and Academy of Science at Athens, and was a foreign member of the Imperial German Archæological Institute.

Professor Goodwin was not a blind worshipper of the classical literature of the ancients; he saw in it, not an agent for the discipline of the intellect of all youth, but an instrument, imperative for the understanding of the development of European letters, and salutary for those who would deepen their appreciation of English literature. In him the intellectual spirit of scientific research in the field of grammar did not blunt the literary and artistic sense, which, as has well been said, is partly also moral. The old-time humanities translated themselves in him into the spirit of just and refined living. He did not confine his sympathies to the ancient world that was his by the association of daily work; but he realized, in the words of Renan, that "progress will eternally consist in developing what Greece conceived"; and from Greece he gathered, what many of the noblest and best have gathered thence, a large part of that wisdom of life which is more precious and more enduring than mere learning.

HERBERT WEIR SMYTH.